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Where the flight of fancy is managed with good judgment, the *self* is seen it is the more valuable. *Grew.*
SELDOMNESS. *n. f.* [from *sel-dom*.] Uncommonness; infrequency; rareness; rarity. Little used.
 Degrees of well-doing there could be none, except perhaps in the *self* and oftentimes of doing well. *Hooker.*
SELDSHOWN. *adj.* [*felt* and *shown*.] Seldom exhibited to view.
Selshoven flammis
 Do press among the popular throngs. *Shakep. Coriolanus.*
TO SELECT. *v. a.* [*selectu*, Latin.] To chuse in preference to others rejected.
 The footmen, *selected* out of all the provinces, were greatly diminished, being now scarce eight thousand strong. *Knolles.*
 The pious chief
 A hundred youths from all his train *selects*. *Dryden.*
SELECT. *adj.* [from the verb.] Nicely chosen; choice; culled out on account of superiour excellence.
 To the nuptial bow'r
 I led her, blushing like the morn: all heav'n,
 And happy constellations, on that hour
 Shed their *selectest* influence. *Milton's Parad. Lost.*
Select from vulgar herds, with garlands gay,
 A hundred bulls alcend the sacred way. *Prior.*
SELECTION. *n. f.* [*selectio*, Lat. from *select*.] The act of culling or chusing; choice.
 While we single out several dishes, and reject others, the *selection* seems but arbitrary. *Brown's Vulgar Errors.*
SELECTNESS. *n. f.* [from *select*.] The state of being selected.
SELECTOR. *n. f.* [from *select*.] He who selects.
SELENOGRAPHICAL. *adj.* [*selenographique*, Fr. from *selenogra-*
SELENOGRAPHICK. *adj.* [*selenographique*, Fr. from *selenogra-*
SELENOGRAPHY. *n. f.* [*selenographia*, Fr. *σελήνη* and *γραφία*.]
 A description of the moon.
 Hevelius, in his accurate *selenography*, or description of the moon, hath well translated the known appellations of regions, seas, and mountains, unto the parts of that luminary. *Brown.*
SELF. *pronoun plur. selves.* [*selba*, Gothick; *ýlf*, *ýlf*, Sax. *self*, *selve*, Dutch.]
 1. Its primary signification seems to be that of an adjective: very; particular; this above others; sometimes, one's own.
 Shoot another arrow that *self* way
 Which you did shoot the first. *Shakep. Merch. of Ven.*
 The cruel ministers, by *self* and violent hands,
 Took off her life. *Shakep. Lear.*
 On these *self* hills the air is so thin, that it is not sufficient to bear up the body of a bird.
 At that *self* moment enters Palamon
 The gate of Venus. *Dryden.*
 2. It is united both to the personal pronouns, and to the neutral pronoun *it*, and is always added when they are used reciprocally, or return upon themselves: as, *I did not hurt him, he hurt himself*; *the people kiss me, but I slap myself*; *thou lovest thyself*, *though the world loves thee*.
Self is that conscious thinking thing, which is sensible or conscious of pleasure and pain, capable of happiness and misery, and so is concerned for *itself*, as far as that consciousness extends. *Locke.*
 3. It is sometimes used emphatically in the nominative case: as, *myself* will decide it; *myself* will come; *myself* shall revenge it. This use of *self*, thus compounded, without the pronoun personal, is chiefly poetical.
 4. Compounded with *him*, a pronoun substantive, *self* is in appearance an adjective; joined to *my*, *thy*, *our*, *your*, pronoun adjectives, it seems a substantive. Even when compounded with *him* it is at last found to be a substantive, by its variation in the plural, contrary to the nature of English adjectives, as *himself*, *themselves*.
 5. *Myself*, *himself*, *themselves*, and the rest, may, contrary to the analogy of *my*, *him*, *them*, be used as nominatives.
 6. It often adds only emphasis and force to the pronoun with which it is compounded.
 Next to the knowledge of God, this knowledge of our *selves* seems most worthy of our endeavour.
 The fondness we have for *self*, and the relation which other things have to our *selves*, furnishes another long rank of prejudices. *H. atts.*
 7. It signifies the individual, as subject to his own contemplation or action.
 The spark of noble courage now awake,
 And strive your excellent *self* to excel *Fairy Queen.*
 Since consciousness always accompanies thinking, and it is that that makes every one to be what he calls *self*; and thereby distinguishes himself from all other thinking things; in this alone consists personal identity, i. e. the sameness of a rational being.
 It is by the consciousness it has of its present thoughts and actions, that it is *self* to it *self* now, and so will be the same *self*, as far as the same consciousness can extend to actions past or to come. *Locke.*
 8. It is much used in composition, which it is proper to explain

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by a train of examples. It is to be observed, that its composition in *Shakespeare* is often harsh.
 Then held she her tongue, and cast down a *self* accusing look, finding that in her *self* she had shot out of the bow of her affection a more quick opening of her mind, than she minded to have done. *Sidney.*
 Alas! while we are wrapt in foggy mist
 Of our *self*-love, so passions do deceive,
 We think they hurt when most they do assist. *Sidney.*
 'Till Stephon's plaining voice him nearer drew,
 Where by his words his *self*-like case he knew. *Sidney.*
 Ah! where was first that cruel cunning found,
 To frame of earth a vessel of the mind,
 Where it should be to *self*-destruction bound? *Sidney.*
 Before the door sat *self*-consuming care,
 Day and night keeping wary watch and ward. *Fa. Queen.*
 My strange and *self*-abuse,
 Is the initiate fear that wants hard use. *Shakep. Macbeth.*
 I have heard so much,
 And with Demetrius thought 't have spoke thereof;
 But being over-full of *self*-affairs,
 My mind did lose it. *Shakep. Midsum. Night's Dream.*
 Nor know I aught
 By me that's said or done amiss this night,
 Unless *self*-charity be sometimes a vice,
 And to defend ourselves it be a sin,
 When violence affails us. *Shakep. Othello.*
 He walks, and that *self* chain about his neck;
 Which he forswore. *Shakep. Lear.*
 It is in my power, in one *self*-born hour,
 To plant and o'erwhelm custom. *Shakep. Winter's Tale.*
 His treasons will fit blushing in his face,
 Not able to endure the sight of day,
 But *self*-affrighted tremble at his sin. *Shak. Rich. II.*
 The stars above us govern our conditions;
 Else one *self*-mate and mate could not beget
 Such different issues. *Shakep. Lear.*
 I'm made of that *self*-metal as my sister,
 And prize me at her worth. *Shak. King Lear.*
 In my school-days, when I had lost one shaft,
 I shot his fellow of the *self*-same flight
 The *self*-same way, with more advised watch,
 To find the other forth. *Shakep. Lear.*
 He may do some good on her:
 A peevish *self*-will'd harlotry it is. *Shak. Romeo and Juliet.*
 But lest myself be guilty of *self*-wrong,
 I'll stop mine ears against the mermaid's song. *Shakep. Lear.*
 He conjunct and flatter'd his displeasure,
 Tript me behind: being down, insulted, rail'd,
 Got praises of the king,
 For him attempting who was *self*-subdu'd. *Shakep. Lear.*
 The Everlasting fixt
 His canon 'gainst *self*-laughter. *Shak. Hamlet.*
 Know if his last purpose hold,
 Or whether since he is advis'd by aught
 To change the course? He's full of alteration,
 And *self*-reproving. *Shakep. King Lear.*
 More or less to others paying,
 Than by *self*-offences weighing;
 Shame to him whose cruel striking,
 Kills for faults of his own liking! *Shakep. Lear.*
 Bellona's bridegroom, lapt in proof,
 Confronted him with *self*-caparitions,
 Point against point rebellious, arm 'gainst arm,
 Curbing his lavish spirit. *Shak. Macbeth.*
Self-love, my legs, is not so vile a sin
 As *self*-neglecting. *Shakep. Henry V.*
 Anger is like
 A full hot horse, who, being allow'd his way,
Self-inlet tirs him. *Shakep. Lear.*
 His lords desire him to have borne
 His bruised helmet and his bended sword
 Before him through the city; he forbids it,
 Being free from vainness and *self*-glorious pride. *Shakep. Lear.*
 You promis'd
 To lay aside *self*-harming heaviness,
 And entertain a cheerful disposition. *Shakep. Rich. III.*
 In their anger they slew a man, and in their *self*-will they digged down a wall. *Gen. xlv. 6.*
 The most ordinary cause of a single life is liberty, especially in certain *self* passing and humorous minds, which are to sensible of every restraint as to think their girdles and garters to be bonds and shackles. *Bacon.*
 Hast thou set up nothing in competition with God; no pride, pleasure, profit, *self*-love, or *self*-interest of thy own? *Dugdale.*
 Up through the spacious palace passed she,
 To where the king's proudly, repel'd head,
 If any can be soft to tyranny,
 And *self*-to-mementing sin, had a soft bed. *Cresspaw.*
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With a joyful willingness these *self*-loving reformers took possession of all vacant preferments, and with reluctance others parted with their beloved colleges and subsistence. *Walton.*
 Repent the sin; but if the punishment
 Thou can't avoid, *self*-preservation bids. *Milton.*
 Him fast sleeping soon he found,
 In labyrinth of many a round *self*-roll'd. *Milton.*
 Oft times nothing profits more
 Than *self*-esteem, grounded on just and right,
 Well manag'd. *Milton's Paradise Lost.*
Self-knowing, and from thence
 Magnanimous, to correspond with heav'n. *Milton.*
 So virtue giv'n for lost,
 Depress'd and overthrown, as seem'd,
 Like that *self*-begotten bird,
 In th' Arabian woods embosht,
 That no second knows nor third,
 And lay ere while a holocaust,
 From out her abyss womb now teem'd. *Milton's Agonist.*
 He sorrows now, repents, and prays contrite,
 My motions in him: longer than they move,
 His heart I know how variable and vain,
Self-left. *Milton.*
 Seneca approves this *self*-homicide. *Flakewill.*
 Thyself from flatter'd *self*-conceit defend,
 Nor what thou do'st not know, to know pretend. *Denham.*
 Man's that savage beast, whose mind,
 From reason to *self*-love declin'd,
 Delights to prey upon his kind. *Denham.*
 Farewel, my tears;
 And my just anger be no more confin'd
 To vain complaints, or *self*-devouring silence. *Denham.*
 They are yet more mad to think that men may go to rest by death, though they die in *self*-murder, the greatest sin. *Granul's Bill of Mortality.*
 Are not these strange *self*-delusions, and yet attested by common experience?
 If the image of God is only sovereignty, certainly we have been hitherto much mistaken, and hereafter are to beware of making ourselves unlike God, by too much *self*-denial and humility. *South's Sermons.*
 If a man would have a devout, humble, sin-aborring, *self*-denying frame of spirit, he cannot take a more efficacious course to attain it than by praying himself into it. *South.*
 Let a man apply himself to the difficult work of *self*-examination by a strict scrutiny into the whole estate of his soul. *South's Sermons.*
 A fatal *self*-impotence, such as defeats the design, and destroys the force of all religion. *South's Sermons.*
 When he intends to bereave the world of an illustrious person, he may cast him upon a bold *self*-opinioned physician, worse than his distemper, who shall make a shift to cure him into his grave. *South's Sermons.*
 Neglect of friends can never be proved rational, till we prove the person using it omnipotent and *self*-sufficient, and such as can never need any mortal assistance. *South.*
 By all human laws, as well as divine, *self*-murder has ever been agreed on as the greatest crime. *Temple.*
 A *self*-conceited pop will swallow any thing. *L'Estrange.*
 From Atreus though your ancient lineage came;
 Yet my *self*-conscious worth, your high renown,
 Your virtue, through the neighbouring nations blown. *Dryd.*
 He has given you all the commendation which his *self*-sufficiency could afford to any. *Dryden.*
 Below yon sphere
 There hangs the ball of earth and water mixt,
Self-center'd and unmov'd. *Dryden's State of Innocence.*
 All these receive their birth from other things,
 But from himself the phoenix only springs;
Self-born, begotten by the parent flame
 In which he burn'd, another and the same. *Dryden.*
 The burning fire that shone so bright,
 Flew off all sudden with extinguish'd light,
 And left one altar dark, a little space;
 Which turn'd *self*-kindled, and renew'd the blaze. *Dryden.*
 Thou first, O king! release the rights of sway;
 Pow'r's, *self*-restrain'd, the people best obey. *Dryden.*
 Eighteen and nineteen are equal to thirty-seven, by the same *self*-evidence that one and two are equal to three. *Locke.*
 A contradiction of what has been said, is a mark of yet greater pride and *self*-conceitedness, when we take upon us to set another right in his story.
 I am as justly accountable for any action done many years since, appropriated to me now by this *self*-consciousness, as I am for what I did the last moment. *Locke.*
 Each intermediate idea agreeing on each side with those two, it is immediately placed between: the ideas of men and *self*-determination appear to be connected. *Locke.*
 This *self*-existent being hath the power of perfection, as well as of existence in himself; for he that is above, or exist-

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eth without, any cause, that is, hath the power of existence in himself, cannot be without the power of any possible existence. *Grew's Cofin. Sac.*
 Body cannot be *self*-existent, because it is not *self*-moving; for motion is not of the essence of body, because we may have a definitive conception of body, abstracted from that of motion: wherefore motion is something else besides body, and something without which a body may be conceived to exist. *Grew's Cofin. Sac.*
 Confidence, as opposed to modesty, and distinguished from decent assurance, proceeds from *self*-opinion, occasioned by ignorance or flattery. *Collier of Confidence.*
 Bewilder'd I, my author cannot find,
 'Till some first cause, some *self*-existent mind,
 Who form'd, and rules all nature, is assign'd. *Blackm.*
 If a first body may to any place
 Be not determin'd in the boundless space,
 'Tis plain it then may absent be from all;
 Who then will this a *self*-existence call? *Blackmore.*
 Shall nature, erring from her first command,
Self-preservation fall by her own hand? *Granville.*
 Low nonfence is the talent of a cold phlegmatick temper: a writer of this complexion gropes his way softly amongst *self*-contradiction, and grovels in absurdities. *Addison.*
 This fatal hypocrisy and *self*-deceit is taken notice of in these words, Who can understand his errors? Cleanse thou me from secret faults. *Addison's Spectator.*
 The guilt of perjury is so *self*-evident, that it was always reckoned amongst the greatest crimes, by those who were only governed by the light of reason. *Addison.*
Self-sufficiency proceeds from inexperience. *Addison.*
 Men had better own their ignorance than advance doctrines which are *self*-contradictory. *Spectator.*
 Light, which of all bodies is nearest allied to spirit, is also most diffusive and *self*-communicative. *Norris.*
 Thus we see in bodies, the more of kin they are to spirit in subtilty and refinement, the more spreading are they and *self*-diffusive. *Norris.*
 God, who is an absolute spiritual act, and who is such a pure light as in which there is no darkness, must needs be infinitely *self*-impacting and communicative. *Norris.*
 Every animal is conscious of some individual, *self*-moving, *self*-determining principle. *Pope and Arbuth. Mart. Scrib.*
 Nick does not pretend to be a gentleman: he is a tradesman, a *self*-seeking wretch. *Arbuth. John Bull.*
 By the blast of *self*-opinion mov'd,
 We wish to charm, and seek to be belov'd. *Prior.*
 Living and understanding influences do most clearly demonstrate to philosophical inquirers the necessary *self*-existence, power, wisdom, and beneficence of their maker. *Bentley's Sermons.*
 If it can intrinsically stir itself, and either commence or alter its course, it must have a principle of *self*-activity, which is life and sense. *Bentley's Sermons.*
 This desire of existence is a natural affection of the soul; 'tis *self*-preservation in the highest and truest meaning. *Bentley.*
 The philosophers, and even the Epicureans, maintained the *self*-sufficiency of the Godhead, and seldom or never sacrificed at all. *Bentley's Sermons.*
 Matter is not endued with *self*-motion, nor with a power to alter the course in which it is put: it is merely passive, and must ever continue in that state it is settled in. *Chyene.*
 I took not arms, 'till urg'd by *self*-defence,
 The eldest law of nature. *Rome's Ambit. Stepmother.*
 His labour and study would have shewn his early mistakes, and cured him of *self*-flattering delusions. *Watts.*
 This is not to be done in a rash and *self*-sufficient manner; but with an humble dependance on divine grace, while we walk among snares. *Watts.*
 The religion of Jesus, with all its *self*-denials, virtues, and devotions, is very practicable. *Watts.*
 I heard in Crete, this island's name;
 For 'twas in Crete, my native soil, I came
Self-banish'd thence. *Pope's Odyssey.*
 Achilles's courage is furious and untractable; that of Ajax is heavy and *self*-confiding. *Pope.*
 I doom, to fix the gallant ship,
 A mark of vengeance on the fable deep;
 To warn the thoughtless *self*-confiding train,
 No more unlicens'd thus to brave the main. *Pope.*
 What is loose love? a transient gust,
 A vapour fed from wild desire,
 A wand'ring *self*-consuming fire.
 In dubious thought the king awaits,
 And *self*-considerings, as he stands, debates. *Pope.*
 By mighty Jove's command,
 Unwilling have I trod this pleasing land;
 For who *self*-mov'd with weary wing would sweep
 Such length of ocean? *Pope.*
 They